

1920

ALSO BY JON QUINN

*Divine Principle In Plain Language:
The Basic Theology of Sun Myung Moon*

*Practical Plan for World Peace:
Unificationism—The Teachings of Sun Myung Moon*

*12 Before 40:
The Case for Large Families in the Unification Movement*

Patriarchy

Dress Code for Witnessing

What About Women?

1920
The Birth of a Messiah

by Jon Quinn

1920: The Birth of a Messiah

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CHAPTER ONE

Einstein

One biography says Einstein did not speak till three years old. In *Einstein: The Life And Times* the author says, “Nothing in Einstein’s early history suggests dormant genius. Quite the contrary. The one feature of his childhood about which there appears no doubt is the lateness with which he learned to speak. Even at the age of nine he was not fluent, while reminiscences of his youth stress hesitancies and the fact that he would reply to questions only after consideration and reflection. His parents feared that he might be subnormal.”

He was not a good student. He “was withdrawn from the world even as a boy — a pupil for whom teachers held out only poor prospects.”

When his father “asked his son’s headmaster what profession his son should adopt, the answer was simply: ‘It doesn’t matter; he’ll never make a success of anything.’”

“As remembered by Einstein in later years, this backwardness had its compensations, since it indirectly helped guide him towards the field he was to make his own. ‘I sometimes ask myself,’ he once said, ‘how did it come that I was the one to develop the theory of relativity. The reason, I think, is that a normal adult never stops to think about problems of space and time. But my intellectual development was retarded, as a result of which I began to wonder about space and time only when I had already grown up.’”

“By the time he was twelve Einstein had attained, in his own words, ‘a deep religiosity.’”

He had a “desperate need to find order in a chaotic world.”

He did not like school. Had dropped out as a teenager. “At the age of sixteen Einstein had discovered a paradox by considering what

would happen if one could follow a beam of light at the speed of light — the result being ‘a spatially oscillatory electromagnetic field at rest.’”

For nine years he quietly worked on this insight and others and in 1904 at the age of 25 he had his ideas on paper. In 1905 he published them. One of the papers was the theory of relativity that revolutionized the view of the universe. One of the other papers was used for his Nobel Prize years later.

He did not have a doctorate or even an advanced degree. He was not at a university working with others. He was alone.

He worked two months as a mathematics teacher and then was an examiner at the patent office in Bern, Switzerland. In 1905, he published several papers that fundamentally changed man’s view of the universe. One was a paper on photoelectric law. One was on the special theory of relativity. It was the culmination of his thoughts he had written in an essay at age 16. Another paper gave a mathematical footnote to the special theory of relativity establishing the equivalence of mass and energy. The energy E and quantity of matter, with mass m , is equal to the product of the mass and the square of the velocity of light, c .” This relationship of energy to matter is expressed in the equation $E = mc^2$.”

It would be years later in 1919 that this theory would bring him worldwide acclaim.

From the 1920s to the end of his life in 1955, he searched for what he called a unified field theory. He said the universe is exactly engineered: “God is subtle but he is not malicious.”

In *Albert Einstein* by Leopold Infeld we read: “As a child and as a youth he wished to be left alone. The ideal life was, for him, that of least interference from the outside world. He was comparatively happy in Switzerland because there men are left to themselves and privacy is respected. The results of the thoughts he started when he was sixteen were published in 1905. This is the year in which his four celebrated papers appeared. His fame among physicists began some four years later. Einstein told me, ‘Before I was thirty, I

never met a real physicist.’ In Einstein’s case it was luck that he did not.”

He said his ideas “came from God.” He worked eight hours a day at the patent office. He tried to gain a position of teacher at the local university in Bern, Switzerland. He sent a paper on Relativity in 1907. It was rejected because they said it was incomprehensible.

Bitter, he waited a year, and tried again. In 1908, Bern University let him teach but with no salary and so he had to continue to work at the Patent office. In 1909, at the age of 30 he was given a job teaching and began his teaching career without having any advanced degree.

In *Einstein In America* Jamie Sayer writes, “The job at the Patent Office had been a great blessing because it had freed him from the academic pressures to produce and publish results that so often compel young scientists to ‘write a lot of superficial stuff and become a busybody in order to get ahead.’ Instead he was able to work at his own pace, motivated only by the ‘pure joy of learning.’”

Clark writes in *Einstein: The Life and Times*: “From 1902 until 1905 Einstein worked on his own, an outsider of outsiders, scientifically provincial and having few links with the main body of contemporary physics. This isolation accounts for his broad view of specific scientific problems — he ignored the detailed arguments of others because he was unaware of them. It also shows a courage beyond the call of scientific duty, submission to the inner compulsion which was to drive him on throughout life and for which he was willing to sacrifice everything.”

“Any one of the four main papers which he published in 1905 would have assured him a place in the textbooks. All were comparatively short, and all contained the foundations for new theories.”

“As Ronald Clark wrote in his biography, *Einstein: The Life and Times*, ‘The Einstein of the early 1900’s was not only a scientist of minor academic qualifications who had launched an obscure theory on the world. He was also the man who failed to fit in or to

conform, the disrespector of professors ... who although approaching the age of thirty still seemed to prefer the company of students.”

“...the virtues of self-discipline, of concentration, of dedication to an ideal, of an attitude which can be described as firm or as relentless according to taste. Years later, when colleagues were discussing the single-minded determination with which he had followed his star without regard for others, one listener noted: ‘You must not forget. He was a German.’”

“He had no interest in learning a new language, nor in food nor in new clothes. ‘I’m not much with people,’ he continued, ‘and I’m not a family man. I want my peace. I want to know how God created this world. I am not interested in this or that phenomenon, in the spectrum of this or that element. I want to know His thoughts, the rest are details.’”

“This aim was matched by a belief: ‘God is subtle, but he is not malicious.’ With these words he was to crystallize his view that complex though the laws of nature might be, difficult though they were to understand, they were yet understandable by human reason. If a man worried away at the law behind the law — if, in Retherford’s words, he knew what questions to ask nature — then the answers could be discovered. God might pose difficult problems but He never broke the rules by posing unanswerable ones. What is more, He never left the answers to blind chance — ”God does not play dice with the world.”

XXXXXXXXXXXX fix below

If there are 5 sites looking at the stars in 1919 — Africa, Brazil, etc. Then this could symbolize the #5 meaning Earth and the fact they were all over the world signifies that this was a worldwide event. Also, I think the planet Mercury was a puzzle to Newtonian physics and Einstein’s theory explained it. Mercury is the God of messenger? Message to the world! *The Divine Principle*. Truth.

Science magazine in March 26, 1920 wrote about the astronomers who studied the eclipse. They give the names of the astronomers who went to the “five principal stations.” They write that Mr. D.

M. Wise was in charge of the site at Sobral, Brazil. The Bible tells of three “wise” men who looked at the stars to find the first messiah. Eddington led the British Astronomical Party at the site in Africa.

They write that Dr. Abbot, of the Smithsonian Institution, was the leader of the group in La Paz, Bolivia. He said it was a magnificent site and an amazing experience for him: “Taking into account the great length and beauty of the coronal streamers, the splendid crimson prominence throwing its glory over all, and the fact that the eclipse was observed so near sunrise from so great an elevation as 14,000 feet, with a snow-covered range of mountains upwards of 20,000 feet high as a background for the phenomenon, it seemed to the observers to be the grandest eclipse phenomenon which they had ever seen.”

The magazine says, “The British astronomers were thus exceedingly fortunate in being able to make their observations during a solar eclipse when there was an exceptionally rich field of bright stars, the Hyades, close to the sun.”

They praised the British team because they had to work while WWI was going on, “the preparations and securing of the requisite instrumental equipments were undertaken during the stress of the great war, everyone will surely agree that the Astronomer Royal of England and British observers are heartily to be congratulated upon the splendid results of their labors.”

Astronomical Puzzle about Mercury Solved

They write that Einstein’s theory explained one of the great questions astronomers had about the planet Mercury: “As a further proof of the Einstein theory of gravitation has been cited the very satisfactory way in which the theory accounts for the outstanding motion of the perihelion of mercury, characterized by the late Professor Simon Newcomb as one of the greatest of astronomical puzzles.”

The eclipse of 1919 lasted almost seven minutes. It was a total eclipse, not annular. To confirm Einstein, it was necessary to

photograph the stars near the sun and they would only be visible in a total eclipse.

Something about seven stars — two came as in which 7 plates showed 7 stars and 16 plates showed 12 stars.

The eclipse was May 29, 1919. It took only 9 months for Einstein to go from being known by the wise men who felt he was right by the data they got at their observation posts until he was known by every person around the world — the man in the street was excited about the “new messiah” — “the new world.” Nine months from May 29, 1919 is February 29, 1920. The Messiah was born on February 24, 1920. People are not born always and exactly nine months after conception. Isn't it amazing that within five days of being exactly 9 months Sun Myung Moon was conceived close to if not on May 29, 1919 and was born nine months later. At the time when he was conceived, some of the wisest men in the world were looking at the stars to confirm Einstein's theory that would revolutionize this world by giving it the technology of television and nuclear power that would enable mankind to hear the truth and see the Messiah on television.

In February, 1920, right at the time when Father was born the entire world became excited about what these wise men had seen in the stars. This was preparation for Sun Myung Moon. The parallels between what the astronomers went through and what God was going through is fascinating. The astronomers conceived their scientific data on May 26, 1919 and then had to wait about nine months to find out what it meant. It was nine months of anticipation. Can you imagine how God and Sun Myung Moon's parents were feeling about the nine months they were going through? God was on pins and needles. Eddington, Einstein and all the other scientists were really in anticipation of the greatest event in history—the birth of a Messiah. For the scientists, this was the greatest event in science. For God, it was the birth of his third and final Adam who would save the world from Satan. God was behind and inspiring scientists like Einstein and Eddington to make their discoveries so that there could be a technology that the messiah would use to teach mankind the truth. All mankind could even see him on television. The *Bible* says that there will be lightning from east to west. Lightning means television and now the Internet. There has been so much technological advancement since 1920

because the messiah is on the earth. Sadly the Messiah's followers have never put videos of him on television and made videos that you can check out at the library.

Only by the *Divine Principle* do we know why such a thing happened. Physical world came first then man. Extend physical first then spirit. Physical truth then spiritual truth. TV's first then truth on them. Satan invades TV first with his beautiful ambassadors for immoral sitcoms and shows that promote premarital sex and homosexuality.

Science magazine, March 12, 1920 had an article titled "Einstein's Law of Gravitation" by Professor J. S. Ames. He was a professor at Johns Hopkins University and wrote that he did not pay serious attention to Einstein but now feels "all the" enthusiasm of the discovery of a new land": "While Einstein's work may be known to many of you either in its original form or in one of the two papers mentioned, I fear that the attention of most of us was first directed seriously to the matter by the articles in the newspapers to which I have referred. I confess that I was one of those who had postponed any serious study of the subject, until its immense importance was borne in upon me by the results of the recent eclipse expedition. I have all the enthusiasm of the discoverer of a new land, and feel compelled to describe to you what I have learned."

Many scientists were beside themselves with excitement when the results were announced at the beginning of 1920. By February, 1920, Einstein was a household name worldwide. In the January 1920 issue of the magazine *Current Opinion*, there was an article titled, "The Most Sensational Event In Physics Since Newton."

They begin by saying, "The eclipse expeditions that brought back from Brazil last year photographs verifying the so-called Einstein effect have ... made an end of the universe that we took for granted since Newton's day."

Messenger of the Gods

They write about the planet Mercury: "Astronomers were attracted by the Einstein theory, since it explained an anomaly which had

puzzled them for many years. The tiny planet Mercury, owing to its nearness to the sun, has the greatest speed of any planet (whence the ancients personified it as ‘The messenger of the gods’).”

They go on to write that “There was a rich field of bright stars around the sun, no fewer than twelve coming within the range of the photographic plates employed; and the duration of totality was long, nearly seven minutes.”

CHAPTER TWO

HITLER

Adolf Hitler's book, *Mein Kampf*, is German for *My Battle*. In his book he says that he started his movement on February 24, 1920. On this day Father Moon was born. I don't see that it is a coincidence that the Messiah was born on the same day the 30 year old anti-Christ began his evil movement. Hitler is the satanic image of Jesus. Hitler killed 6,000,000 Jews in his hatred of religious people.

Hitler wrote, "February 24, 1920, was the date fixed upon for the first great mass meeting of the movement which was still unknown. I made the arrangements in person."

"The color we chose was red, providing the best draw and being the one most likely to excite and irritate our opponents, and therefore to impress us most firmly on their minds and memories."

"The meeting started at seven-thirty. At seven-fifteen I walked through the hall at Hofbrauhaus in the Platzl in Munich, and my heart nearly burst with joy. That great hall — for it seemed great to me then — was close-packed and overflowing with an audience of nearly two thousand."

"When the first speaker had finished, it was my turn to speak. In a few minutes interruptions hailed on me, and there were violent scenes in the body of the hall; a handful of faithful war-comrades and a few other adherents engaged the disturbers and managed to restore quiet after a bit. I was able to proceed. Half an hour later the applause began to drown the interruptions and hooting, and finally, when I had explained the twenty-five points, I had before me a hall full of people, united in a new conviction, a new faith, a new will. A fire had been kindled from the glow of which the sword was to emerge destined to restore freedom to the Germanic Siegfried and life to the German nation."

In the book, *Hitler and Stalin*, Alan Bullock writes, “Stalin and Hitler were materialists not only in their dismissal of religion but also in their insensitivity to humanity as well. The only human beings who existed for them were themselves. The rest of the human race was seen either as instruments with which to accomplish their purposes or as obstacles to be eliminated. They regarded life solely in terms of politics and power: Everything else — human relationships and emotions, knowledge, beliefs, the arts, history, science — was of value only insofar as it could be exploited for political purposes.”

“Both men were remarkable only for the roles they assumed. Outside of those, their private lives were insignificant and impoverished. And each of the roles was consecrated to a vision of a world that, however great the differences between them, was equally inhuman — a world in which whole populations could be uprooted and moved about; whole classes could be eliminated, races enslaved or exterminated; millions of lives sacrificed in war and even in time of peace; individual men and women dwarfed by the scale of the monolithic structures — state, Volk, party, army, giant industrial complexes, collective farms, labor and concentration camps — into which they were organized.”

The *Divine Principle* says that totalitarianism is wrong. Hitler writes how people must be absolutely strong. He has phrases like, “the individual who backs it with his life and all he has.” He says that he hates, “incompetents and weaklings.”

A distinguished group of Americans printed *Mein Kampf* in 1940 and put commentary below each page so as to warn America and the world against this evil man. For example, they write on one page, “In Nazi usage the word *Fuhrer* (leader) has a very special connotation, difficult for an outsider to understand. The *Fuhrer* is a man who gives expression to the divinity that is enshrined in his people.” A follower of Hitler “once described the *Fuhrer* as follows: ‘He must have a somnambulistic feeling of certainty. ... In the pursuit of his goal, he must not shrink from bloodshed or war even.’ For many, perhaps for himself, Hitler is the German Messiah, whose kingdom is to last thousands of years, even as has that of Christ. Hitler, too, began with a small number of disciples — the first group was of the mystic number seven — one or the other of whom proved unfaithful.”

In another page of commentary they wrote, “Hitler is the Messiah, whose faith is that which alone can save the world, in so far as the German people are concerned. Wilhelm Kube and Robert Ley, both prominent officials, have likened him to Christ.”

Hitler clearly wrote of blood and terror. He proved that it is possible for evil to publicly proclaim its diabolical goal and have masses of people the world over not only not believe it but even try to look for the good.

The book is a Satanic Bible. It is based on racial hatred and love of violence. Hitler wrote that God had given him the commission to eradicate the Jews and raise up a new race of men, “Hence today I believe that I am acting in accordance with the will of the Almighty Creator by defending against the Jew; I am fighting for the Lord.” Of course, the Lord is Satan who rules this earth.

Hitler had total confidence in himself. He is a Satanic Christ.

Hitler had an empty life. His girlfriend, Eva Brown, attempted suicide twice because she felt hurt and neglected. Her predecessor, Geli Raubol, actually did commit suicide probably for the same reasons.

He had no friends. He had little education. He said he received a supernatural vision which ordered him to save Germany. He was at that time, 30 years old—the same age that Jesus began his mission. For this obscure corporeal had made a choice which would affect the lives of countless millions. He was extremely poor. No job. No money. No friends.

In 1920, he was 30 years old. He gave his first public speech. It was an emotional, hate filled, explosion. His words had magic power to create hate. He promised, like Lucifer promises, greatness. Germany would return to greatness. He said, “Do you not understand now the profound meaning of our National Socialist movement? Whoever sees in National Socialism nothing but a political movement doesn’t know much about it. ... It is even more than a religion: it is the will to create mankind anew.”

In *Mein Kampf* he wrote, “We are confronted by the endless army, not so much of the deliberately bad as of the mentally lazy and indifferent, including those with a stake in the preservation of the

present condition. But precisely in this apparent hopelessness of our gigantic struggle lies the greatness of our task and also the possibility of our success. The battle-cry which either scares away the small spirits at the very start, or soon makes them despair, will be the signal for the assemblage of real fighting natures. And this we must see clearly: If in a people a certain amount of the highest energy and active force seems concentrated upon one goal and hence is definitively removed from the inertia of the broad masses, this small percentage has risen to be master over the entire number. World history is made by minorities when this minority of number embodies the majority of will and determination.”

“What, therefore, may appear as a difficulty today is in reality the premise for our victory. Precisely in the greatness and the difficulties of our task lies the probability that only the best fighters will step forward to struggle for it. And in this selection lies the guaranty of success.”

He often used religious language and symbols. The “inseparable Trinity” of State, Movement, and Volk; the “Thousand Year Reich”. The symbol of his movement was a kind of twisted cross.

In *Mein Kampf* we read:

In is the characteristic of our present materialized epoch that our scientific education is turning more and more toward practical subject — in other words, mathematics, physics, chemistry, etc. Necessary as this is for a period in which technology and chemistry rule — embodying at least those of its characteristics which are most visible in daily life — it is equally dangerous when the general education of a nation is more and more exclusively directed toward them. This education on the contrary must always be ideal. It must be more in keeping with the humanistic subjects and offer only the foundations for a subsequent additional education in a special field. Otherwise we renounce the forces which are still more important for the preservation of the nation than all technical or other ability. Especially in historical instruction we must not be deterred from the study of antiquity. Roman

history correctly conceived in extremely broad outlines is and remains the best mentor, not only for today, but probably for all time. The Hellenic ideal of culture should also remain preserved for us in its exemplary beauty. We must not allow the greater racial community to be torn asunder by the differences of the individual peoples. The struggle that rages today is for very great aims. A culture combining millenniums and embracing Hellenism and Germanism is fighting for its existence.”

A sharp difference should exist between general education and specialized knowledge. As particularly today the latter threatens more and more to sink into the service of pure Mammon, general education, at least in its more ideal attitude, must be retained as a counterweight. Here, too, we must incessantly inculcate the principle that industry, technology, and commerce can thrive only as long as an idealistic national community offers the necessary preconditions. And these do not lie in material egoism, but in a spirit of sacrifice and joyful renunciation.

John Toland in his book, *Adolf Hitler*, writes, “He had often told his friends he could not undertake ‘the responsibility of marriage.’ Perhaps he had also feared that it might diminish his uniqueness as Fuhrer; to most Germans he was almost a Christlike figure, But now all that was over and the bourgeois side of his nature impelled him to reward his faithful mistress with the sanctity of matrimony.”

“There were eight guests: Bormann, the Goebbelses, Gerda Christian, Chief Adjutant Burgdorf, Krebs, Arthur Axmann, head of the Hitler Youth, and Fraulein Manzialy, the cook. A minor official was found in a nearby Volkssturm unit and brought into the bunker to officiate — appropriately, his name was Wagner. Eva wore a long gown of black silk Ludwig Stumpfegger — who proposed one phial be tested on Blondi. Hitler agreed, then, recalling that Stumpfegger himself belonged to the SS, sent for a

doctor in the hospital bunker. This man dutifully forced the liquid down the throat of the dog Hitler adored. It killed her.”

“Early that evening word arrived that Mussolini and his mistress had been assassinated by Italian partisans, their bodies strung up by the feet in a Milan gas station. ‘I will not fall into the hands of the enemy dead or alive!’ said Hitler. ‘After I die, my body shall be burned and so remain undiscovered forever!’”

Hitler was impotent. He had no family. Jesus’ body was never found. Eva Brown was 17 years old when Hitler was 40.

Toland writes, “He was a master of lying, an art he cultivated with extraordinary effectiveness, so that there must have been times when he believed his own lies and was in danger of falling into his own baited traps.”

CHAPTER THREE

RUTH GRAHAM

In the previous chapters we have seen that there were amazing events on and around the day of February 25, 1920. I would like to tell the importance of a person who was born in 1920. It is the story of a girl born and raised in China. Her name was Ruth Bell. I find it amazing but not a coincidence that the 15-year-old future wife of the second coming of John the Baptist, Billy Graham, lived a few miles from the spot Jesus gave his mission to a 15-year-old boy on Easter morning, 1935.

John the Baptist asked Jesus: “Are you he is to come, or shall I look for another?” John failed to see the humble Messiah and took his followers and worked separately from Jesus. He expected a glorious Messiah that would come out of the clouds and failed to see that God works in mysterious ways. It is almost impossible for fallen man to see from God’s viewpoint. Sadly, Christian leaders have failed to see the new Messiah. The humble followers of Sun Myung Moon have had to do what Billy and Ruth Graham have not done — introduce the Messiah to the world.

History constantly repeats itself. What is happening today has happened before. When Father Moon came to America in the early 1970s he spoke in every state. He ended his tour in 1974 by giving a speech at Madison Square Garden on September 18, 1974 to an overflowing crowd of 30,000. His speech was called, *The New Future of Christianity*. He went into detail explaining many key passages in the New Testament. Below is a part of what he said about John the Baptist:

““And the disciples asked him, Then why do the scribes say that first Elijah must come?” He replied, ‘Elijah does come, and he is to restore all things; but I tell you that Elijah has already come.’ ...Then the disciples

understood that he was speaking to them of John the Baptist.” (Matt. 17:10-13)

This was a real shock to the disciples. And then they understood, according to the Bible, that Jesus was speaking to them of John the Baptist.

Was John the Baptist Elijah? Yes, Jesus said so. But the people were never convinced. They said, “Outrageous!”

Let us imagine we can transpose these events to our time. John the Baptist of 2,000 years ago was a person of tremendous influence, enjoying great prestige all over Israel as a great man of God — just like Billy Graham of today, a great Christian leader.

Let us say some unknown young man suddenly appeared and began proclaiming himself to the world as the Son of God. As a student of the scriptures, you would ask him, “If you are the Son of God, where is the promised Elijah?” If this man said, “Do you not know that Billy Graham is Elijah?” what would be your reaction? You would undoubtedly say, “Impossible! How could Billy Graham be Elijah? He did not come out of the blue sky. We all know he came from North Carolina!”

You could not accept that, could you? Precisely this same kind of unbelief confronted our Lord Jesus Christ. People could not accept John the Baptist as Elijah, simply because he did not come from the sky. The people of 2,000 years ago were stubborn in their belief that the prophecy of Elijah’s return must be fulfilled literally, that he must come from the sky. They were the victims of

the letter of the Old Testament.

John the Baptist, man of failure

Yet Jesus Christ continued to preach with power and authority in spite of scornful public opinion. The people could not dismiss such a man lightly. They wanted to be sure of themselves. So they decided to go to ask John the Baptist himself and settle their questions once and for all. They asked John, "Who are you?" He confessed, he did not deny, but confessed, "I am not the Christ" And they asked him, "What then, are you Elijah?" He said, "I am not." "Are you the prophet?" And he answered, "No." (John 1:19-21)

John the Baptist denied everything. He said, "I am not Elijah." He even denied the title of prophet. Everyone knew and recognized him as a prophet of God, but he said, "I'm no prophet." Why? He evaluated the situation and knew that Jesus Christ was treated by his own society as an outcast. Jesus seemed to be a loser, and John decided not to side with Jesus. He thought it would be much better to deny everything.

By doing so, John the Baptist pushed Jesus into a corner, making him seem a great impostor without defense. After John's denial, Jesus had no further recourse on this point.

Then why was Jesus crucified? First, he became the victim of literal interpretation of the Old Testament. Second, Jesus was rejected and finally crucified because of the failure of the mission of John the Baptist. We can read in Matthew that John the Baptist, waiting in prison to be beheaded, sent two of his own disciples to Jesus to ask the following

question: ‘Are you he who is to come, or shall we look for another?’ (Matt. 11:3)

Jesus did not get John the Baptist as his mediator, and Sun Myung Moon did not get Billy and Ruth Graham to be his mediator. The *Bible* says the first shall be last, and the last shall be first. Jesus’ followers were the “last” in society. Father Moon’s followers are also the “last.”

Ruth Graham

God was preparing Ruth Bell to be the wife of Billy Graham, the most famous Christian evangelist of the 20th century. We learn in the *Divine Principle* that contrary to the traditional teachings of Christianity, John the Baptist failed in his mission to be the liaison between the people and Jesus. He separated from Jesus and went his own way. He did not know his mission and became one of the reasons Jesus was not accepted by the people of Israel. God had raised the Israelites to be the chosen people. God had put them through 2000 years of spiritual boot camp and when it came time to accept the humble man who said he was the Messiah, they rejected him. John the Baptist was respected. If he had traveled the world with Jesus and introduced him, people would have accepted Jesus as their savior.

John the Baptist

John the Baptist was the second coming of Elijah. The people, including John the Baptist, thought Elijah would come in a miraculous way, such as out of the clouds. But God never works that way. His messengers of truth are always the last person you would choose. No one was smart enough to see that God works in mysterious ways. And you can’t get more mysterious than having a carpenter in a small town from a remote, dirt poor country be the glorious Messiah.

Billy Graham = 2nd Coming of Christ

In 1920 the second coming of Christ was born in what is today North Korea. At that time it was a remote dirt poor country. God

had been working with the Korean people for thousands of years to prepare them to accept him. And he was working in other countries also. The Christians were his new chosen people and America was in a position like Rome was to Israel. Jesus was supposed to go to Rome and guide the emperor to begin the building of the Kingdom of Heaven on Earth. First, Jesus needed to have the leaders of his own small nation follow him so that he would look impressive to the Emperor. God was working in America to raise up Billy Graham as the 2nd coming of John the Baptist. He was an obscure young man who would become the most seen Christian in the history of the world. Billy Graham does not know why he became so famous. It is because God was working to make him famous, not to witness for the first messiah, but for the 2nd and last messiah.

WWII = Armageddon

God's plan was for Sun Myung Moon to have been accepted by certain key people in Korea after he began his public ministry on the day World War II ended in 1945. Within seven years he was to have had Korea united with him and been accepted by Billy Graham and world leaders as the Lord of the Second Advent. Hitler was the satanic imitation of Christ. WWII was Armageddon. With the Free World united around the young Messiah, they would have created such excitement of a Messianic Age that the Soviet Union would have rebelled against Stalin, and Mao Tse-Tung would never have risen to power in China. This means there would have been no Kim Il Sung in North Korea, no Fidel Castro in Cuba, and no Ho Chi Min in North Vietnam. There would have been no Cold War because there would have been no Communism. By the year 2000 the earth would have been on its way to being restored to a veritable Garden of Eden because mankind would be one family working in unison to build the ideal world.

The world would have honored Father Moon and his first wife as the first True Parents of mankind. Out of respect billions of people would bow to their picture that was proudly hung on the wall of every home. There would have been no Korean War and no Vietnam War. All the tragedies of addictions and family breakdown would not have happened.

It is the norm in human history for God's plans to be thwarted by Satan. As usual, those who God had chosen to be his leaders do not hear God's message and do the very opposite of what God wants. Moon was betrayed by practically everybody — including his wife.

The result of a few people failing to unite with God's will is always terrible. Abraham made a simple mistake and the Israelites had to suffer for 400 years as slaves in Egypt. Then they didn't unite with Moses and so the first generation died in the wilderness, never seeing Canaan. Then they murdered Jesus and lost their nation for 2000 years.

Korean War

God had raised Korea to be his new chosen nation. Like Israel, Korea tortured and jailed the young Messiah. The nation of Korea paid a terrible price because a handful of people rejected the Messiah. Like Israel, Korea brought punishment upon themselves. Actions have consequences. Without the guidance of the Messiah, world leaders made tragic mistakes that ended with a river of blood in the Korean War. World events relate to the Messiah. The Korean War happened because of the mistreatment of Sun Myung Moon. Americans were sent there by God to rescue him. Again, I discuss this in more detail in my book *The Divine Principle in Plain Language* that you can read buy or read for free at my website: www.DivinePrinciple.com.

God had chosen Billy Graham to be the 2nd coming of John the Baptist. Sadly he never heard of Sun Myung Moon after WWII and became the most famous Christian leader in the world. And like John the Baptist, he failed to see the humble messiah when he did hear about him many years later.

Billy Graham was supposed to restore the failure of John the Baptist. He was a Baptist and didn't know that John was working with him from the spirit world. Like most people he can't see spirit world and didn't know his mission. He never heard lectures or read the book on the *Divine Principle* that would have answered the questions he still asks. He has said his whole life that he wants to ask God when he dies and go to heaven, what happened at the

Fall of Man. The Messiah knows. You can read the answer to that question in chapter two of the *Principle*.

God wanted Billy Graham to introduce the Messiah to the peoples of the world. He has given many crusades in many places. America is like Rome that had places people could come by the thousands. The Coliseum in Rome is like the football stadiums of America. He was supposed to travel with Sun Myung Moon and introduce him like all speakers are introduced. John the Baptist was a few years older than Jesus. Billy Graham is a few years older than Father Moon.

America was the most powerful nation on earth in 1945. Everyone else was weak, including the diabolical Soviet Union led by the Anti-Christ Stalin. Billy Graham would have been a powerful influence on White America and White Europe. They would have accepted an oriental man from a small poor country. America was very prejudiced after WWII because the Japanese had bombed Pearl Harbor and fought a terrible war for four years. Korea had also been brutalized by Japan for over 40 years. They had suffered 10 times as long as America and even worse had been ruled by them.

By growing up in China, she learned to love oriental people. She was not corrupted by the West. By going to school in Korea she was groomed to be a bridge between the young, humble Korean messiah and the rich, powerful white nations. She would have been invaluable as a helpmate to her husband who would have to grapple with the young Messiah's view of the Bible that and the skin color of someone so different than the John the Baptist. Her acceptance of the young Christ from the East would have been as important as her husband's. Christians have been waiting for 2000 years for the return of Jesus. They needed Ruth Graham to help them make the jump to accepting what looked like a blasphemer of God.

Boot Camp

In her book, *It's My Turn*, she begins with a chapter titled "Boot Camp." She writes about how difficult it was for her to spend years in Korea as a teenager away from her beloved family. Boot

camp is a perfect phrase to explain how God works. She was being trained in Korea to be a soldier's wife who would help her husband fight the awesome strength of Satan, the master of lies. It was tough on her the three years she spent in Korea. It was tough on Sun Myung Moon to be tortured by the Japanese who dominated Korea. It was tough on members who follow Father Moon who pushes everyone to the maximum.

Mrs. Graham writes in her book how her parents viewed spiritual training. It is in line with the Messiah's. She writes, "One's spiritual survival and growth is not necessarily dependent upon one's roots, or the environment within which one grows. Some strong Christians have started life like the babies of the ancient Spartans, who were left exposed overnight to see if they were able to survive, and therefore fit to live. Others have been nurtured lovingly and with care. Daddy and Mother were of the strong opinion that life is a battleground and that home life and schooling should be a training ground. I was a child of such thinking."

The chosen nation is Korea. I explain this in the last chapter of my version of the *Divine Principle*. Koreans are a unique people that have the quality to produce the messiah that the Bible calls a "rock." They are a deeply religious people who have been trained by God, just like the Israelites were, to know His heart and have the heart and guts to fight the good fight. Ruth Graham was sent there by God to learn Korean and grow in spirit. Unfortunately, she didn't hear God speaking and even when Father Moon came to America many years later and spoke in every state, she did not go to see him and study his message. She failed, just like her husband.

I don't blame her. God's voice is so weak in human history that He is rarely heard. And even if He is, He is usually not followed. God keeps sending messengers who speak critically and say outlandish things and mankind keeps throwing them in jail.

You would think that after thousands of years mankind would be smarter. But even in America that has a history of freedom unlike so many countries in the world many Americans have foolishly rejected God's champions — even the Grahams. In their defense,

God's messengers are difficult to stomach. They wear rags and don't have fancy degrees.

Someday the followers of the new Christ will number into the millions in America and out of that will rise national leaders in all areas of life.

Mrs. Graham writes that in 1933 she was being sent from China where she had grown up with her parents who were Christian missionaries to the most prestigious Christian high school in the East — “what is today Pyongyang, North Korea.”

“My older sister, Rosa, had been there the preceding year. Rosa, eager to try her wings, was a good adjuster and had taken it all in stride, enjoying it thoroughly.”

“I was leaving all that was loved and familiar to me: the Chinese friends, the missionaries, home; Daddy, Mother, and thirteen years of treasured memories.”

It took a week for her to get there. This is a picture of her at age 13 in 1933. She writes, “I remember the sense of finality as we progressed through the surprisingly wide streets, passing modern buildings interspersed with ancient Korean ones, until we entered a narrow, tree-lined lane, made our way up the hill, and were deposited in front of the girls' gray brick dormitory.”

Typical of the religious life of God's pioneers, her room was austere: “once we had been assigned to our Spartan dormitory room, the homesickness settled in unmercifully. The days I could manage. It was the nights that did me in. Burying my head in my pillow, I tried not to disturb my sleeping roommates, Rosa and Helen Myers. Night after night, week after week, I cried myself to sleep, silently — miserably.”

“How could I know this was my training period — my boot camp. Preparation for my future.”

“Recently I was watching a television program which showed marines training at boot camp. It was tough, it was rough, it was

dangerous. And yet how much tougher, rougher and more dangerous real combat would be if not for this basic training?”

“Looking back over my life, now I can see the importance of those difficult times at Pyongyang and I am grateful.”

She was being trained for a far greater mission than the one she has had. She has had a difficult life anyway. Her husband has been gone so much and she had to raise the kids. But God had trained her to be able to handle the providential mission of being one who introduces the living Christ to mankind.

Korean Christians

Father Moon asks for total blood, sweat and tears. He walks his talk. There is a reason why Ruth Graham’s parents sent her and their other children to Korea to learn. They knew Korea was where the greatest faith and finest Christian teachings would be given. Korea was famous as being the center of Christianity in the East. That is where the Messiah would come from — a land of incredible faith and strength. The Messiah doesn’t come from Paris, France or St. Louis, Missouri. He comes from a place that has been tested by fire. To use another metaphor would be a nation that has become as hard as a diamond that began as a dirty, simple piece of coal that was put through years of heat and pressure. The Korean Christians are the most devout in the world. Where is the largest Christian church in the World? Korea.

Ruth Graham has been able to visit both South Korea and North Korea. When she was in South Korea, she visited the university that persecuted the young messiah in the 1950s when he was just starting. A few women professors and some students had visited Moon’s shack and were converted to his teachings when they heard lectures. The university fired the professors and dismissed the students.

A newspaper article said this about her trip to the communist North:

Ruth Bell Graham comes “home” to North Korea

PYONGYANG, N. Korea (EP) — Ruth Bell Graham, wife of evangelist Billy Graham, has arrived in North Korea Sept. 22 for a six-day visit sponsored by the communist nation's tiny Christian minority. "I never thought this day would come!" Graham exclaimed as she was welcomed at Pyongyang's Airport. "I almost feel as if I were coming home."

Her enthusiasm is understandable — for three years in the 1930s Graham, who was born in China, attended high school in Pyongyang. Her father, Dr. L. Nelson Bell, spent 25 years serving the people of China as a missionary surgeon, and all three of his daughters attended the Pyongyang Foreign School in what is now North Korea (Democratic People's Republic of Korea). It was known as one of the finest schools in Asia, and drew students from many countries. At the time Northern Korea had a sizable Christian minority.

"Those were some of the most memorable years of my life, and many of my best friends over the years have been people who were classmates there," Graham said. "After leaving in 1937 I never thought I would be able to return. But now 60 years later God has opened the door."

Father Moon was also allowed to return to this prison state that very few have ever been able to get into. The leader Kim Il Sung invited Father and Mrs. Moon to North Korea. He befriended Father Moon and made Moon's birthplace a national park in his honor. Shown here are pictures of Father and Mrs. Moon with Kim Il Sung at his home and of them standing in front of Moon's home that he was living in.

It is amazing that Father Moon was invited because he has been the greatest anti-communist in the 20th century.

Father Moon is the friend of many world leaders. President and Mrs. Bush traveled throughout Japan on a speaking tour Mrs. Moon gave in nine cities. President Reagan has praised Father Moon for founding the influential newspaper, *The Washington*

Times. Father Moon has donated over a billion dollars to this newspaper. In 1974, President Nixon invited Father Moon to the Oval Office to thank him for his support. Shown here is a picture of Mrs. Moon with the former Prime Minister of Canada, Brian Mulroney and President Reagan's daughter, Maureen. They were attending a speech Mrs. Moon gave at a meeting of her women's organization, *Women's Federation for World Peace*. When Mikhail Gorbachev was president of the Soviet Union he invited Father Moon to come and speak to the Politburo.

Cult or Crusade?

There were many strange so-called cults in the time of Jesus. There are many strange so-called cults today. Father Moon's movement is not a cult. It is a crusade — the greatest crusade the world has ever seen. Which side are you on? Father Moon's crusade that says Elijah and Jesus are not coming out of the clouds or Father Graham's crusade that says Elijah and Jesus are coming out of the clouds? I hope you pick the logical crusade instead of the superstitious crusade.

CHAPTER FOUR

Archangel, Russia

Because America is an angelic country, the angel must fight Satan. Your country is in the position of the unfallen angel. Therefore this country must fight Satan, the fallen angel's position, Soviet Russia. The angelic country's families cannot be the ideal ones, because the ideal must first appear in the Adam country. All the families here are splitting, just like that, breaking down. And in America it is hard to find virgin girls. When they get to be 15 or 16, they have a relationship just like Adam and Eve did. That is the situation of the fall, in the Garden of Eden. For America to stand in the position of the unfallen angel, we must stop all the immoral things in the families, and among the young people. That must be done by our members, by our movement.

America is the archangel country

January 3, 1972

Washington, D. C

Xxxxxxxxx

On Satan's side, Soviet Russia is the archangel

December 22, 1971

Xxxxxxxxxxxxx

The events surrounding the Russian Civil War are providential. It is no coincidence that the allied nations fought against Lenin in 1920. The American troops were stationed at Archangel, Russia. Satan, of course, was the archangel who denied God. Lenin denied God. God wanted the democratic world to crush Lenin's

communism. Tragically, leaders such as Woodrow Wilson did not understand the evil of Lenin. Evil triumphs when good men don't fight with more conviction than the enemy.

Lenin's Red Army marched into the city of Archangel in February 3 days before Sun Myung Moon was born. Coincidence? The most evil, godless empire known to man was born 3 days before the Messiah was born. Three is the number of separation. Satan struck first with his evil ideology and its spokesman, Lenin. Three days later, God gave the world His spokesman for truth, Sun Myung Moon.

Very few people know that American soldiers fought on Soviet land against Lenin's Red Army. They were helping the White Army led by Admiral Kolchak who was fighting for democracy and against the totalitarian and evil communists.

God wanted America to help the forces of good in the Soviet Union to win over the forces of evil. World War One ended in 1918 and the world was war weary. Satan often attacks when people are tired. Just at the moment when the good side feels they can't give any more, that is just the moment when they are to give more than they ever have.

President Woodrow Wilson did not realize the threat to world peace that Lenin and his violent revolutionaries were. The American troops were sent to the Soviet Union initially to help fight the Germans who may attack Siberia. When the war ended, Wilson didn't give clear leadership and the British and American commanders who were stationed at Archangel, Russia took it upon themselves to help the democratic forces that were fighting Lenin's Red Army.

Everything was confusing. Some people were advising Wilson to fight a new battle and others against it. In the end, he didn't pay much attention to the few thousand troops in northern Russia and because his determination and commitment was less than Lenin's, Lenin won. This was a golden opportunity to crush Lenin who was weak.

We all know the result of communism in the 20th century. It killed between 100 and 200 million people – many of their own people. It has been an unbelievably horrible bloodbath because the side of good was tired and naive. Because of the poor leadership of Wilson and other world leaders (the exception was Winston Churchill), several hundred American young men died a horrible death in the rugged territory of Siberia. Most of the young soldiers had come from Wisconsin and Minnesota. There was a reason for this. God was sending men who were used to extremely cold weather. Even then, it was incredibly difficult because the winter they spent in Siberia was 45 degrees below zero.

The men were confused about why they were there. The story of what happened in Archangel, Russia is so tragic that it is difficult to express in words. God had tried to speak through some people to educate everyone from Wilson down to the average American about their responsibility to help fight the worst evil that the world had ever seen. But Wilson, other world leaders, and Americans just didn't hear. This is the usual pattern in human history. God tries his best but the people don't hear. And those that do hear, reject the truth and their responsibility. Fallen man has no idea the high standard they are supposed to live. They seldom realize how deadly Satan is and how much they have to be disciplined and ready to give their life for freedom.

I'm only going to give a small part of the story of Archangel, Russia. There are books that go into great detail of this tragedy. Sadly, fallen man is so blind that many of the books see that this episode in history was a mistake. The mistake was that we did not crush Lenin. It is understandable that we didn't do it because America and the world were exhausted from the first war that encompassed the world. But if the side of good in mankind knew their awesome responsibility they would do what had to be done.

Stillborn Crusade: The Tragic Failure of Western Intervention in the Russian Civil War 1918-1920 by Ilya Somin

Recently, there has been a very good book about what happened in this Russian Civil War. It is written by Ilya Somin. He is an immigrant from Russia to the US, born in what was then Leningrad in 1973. In 1995 he graduated from Amherst College with a degree in political science and history. The book originated as his senior

thesis. He went on to get a Ph. D. candidate in political science at Harvard. He says, “As I was writing it, I realized that I was saying something totally at odds with what previous scholars had written on the subject, so I decided to try to get it published and — to my own surprise — succeeded.”

“I guess my main reason for writing *Stillborn Crusade* was dissatisfaction with the conventional wisdom on Western intervention in the Russian Civil War, which just condemns it out of hand. Being an immigrant from Russia added a personal dimension, since I was conscious of the fact that members of my own family had suffered greatly under Soviet rule in part as a result of our failure to eliminate the communist government early, when we had the chance.”

Stillborn Crusade

Somin, on September 17, 1996, wrote the following summary of his book *Stillborn Crusade: The Tragic Failure of Western Intervention in the Russian Civil War 1918-1920*.

The main thesis of *Stillborn Crusade: The Tragic Failure of Western Intervention in the Russian Civil War* is that the US and British governments needlessly squandered numerous opportunities to eliminate Soviet Communism at its inception. At several points during the Russian Civil War of 1918-20, relatively small efforts by the US and Britain would very likely have led to the overthrow of the Bolshevik regime, thereby saving both the West and Russians a great deal of suffering, including millions of deaths. Most previous scholarship on Western intervention in the Russian Civil War simply assumes that intervention was unjustifiable and ineffective and focuses on the question of why any intervention was undertaken at all. By contrast, I ask the opposite question: Given the very large stakes, why was there not a bigger and more effective intervention? In *Stillborn Crusade*, I argue that there were few external constraints on the ability of Britain and the US to intervene and that there was plenty of evidence of the malevolent nature of Soviet intentions towards both the West and their own people. Therefore, the failure to

mount an adequate intervention is largely attributable to the ideological misconceptions of American and British leaders, particularly President Woodrow Wilson and Prime Minister David Lloyd George. These leaders believed that the Bolshevik government was much less dangerous than it actually was and that, in any case, intervention in a civil war was likely to be ineffective because such conflicts are usually won by the side with the greatest popular support. Wilson and Lloyd George also felt that the Bolshevik dictatorship had a measure of legitimacy because it was founded on real “social grievances,” a legitimacy they were unwilling to accord to right-wing despotisms with much stronger popular support, such as those of Germany and Austria-Hungary. I contend that these assumptions were largely false, as was clearly recognized at the time by proponents of forceful anti-Bolshevik intervention, most notably Winston Churchill, the main advocate of intervention in the British government. In the first half of the book, I review the development of British and American intervention policy in Russian from the beginning of Bolshevik rule to the end of the Russian Civil War in 1920 and describe the many missed opportunities. In Chapter 4, I compare the Bolsheviks to their opponents in the Russian Civil War, the Whites, and argue that the latter, despite many flaws, had a realistic chance of winning and were clearly preferable from both Western and Russian standpoints. I also consider the moral justification for intervention in the Russian Civil War and other similar instances, arguing that outside powers have the right to intervene in a civil conflict if one of the combatants is likely to pursue an aggressive foreign policy upon winning or if one side is clearly worse than the other in its violations of human rights; In my view, both justifications were present in the Russian case. Finally, in the Conclusion, I attempt to draw out the implications of the Russian Civil War experience for the study of international relations and for intervention policy today. *Stillborn Crusade* is a clear challenge to the conventional wisdom on both intervention in the Russian Civil War and intervention in general. If you want to know whether it’s a good challenge or not, read the book!

The following is from the publisher: “The triumph of the Bolsheviks in the Russian Civil War was the first great crack in the system of international relations established by the victorious Allies. The presence of a powerful anti-Western Soviet regime not only undermined the liberal values binding the signatories and member states of the Versailles Treaty and the League of Nations, but also helped to stimulate the rise of aggressive fascist dictatorships in Germany and Italy. Consequently, the failure of the Allies to intervene effectively against the Bolsheviks helped pave the way for both World War II and the human catastrophe of Soviet totalitarianism. *Stillborn Crusade* is a reinterpretation of the causes and consequences of that failure. In sharp contrast with previous researchers, Ilya Somin argues that the West’s failure resulted not from constraints limiting the options of policymakers, but from ideological misconceptions, particularly those flowing from the ‘liberal’ and ‘realist’ theories of international politics. Against these views, Somin sets the position of Winston Churchill, who repeatedly and unsuccessfully urged decisive action when the Soviet regime was militarily vulnerable. As a consequence of British and American policy failures, the entire course of European and world history was radically altered for the worse. *Stillborn Crusade* also considers why earlier scholars, most notably George F. Kennan and William Appleman Williams, have ignored the issues raised here, even though they and others have not hesitated to criticize Western leaders for similar errors in other instances, especially in the case of Nazi Germany. Somin links the errors of 1918-20 to broader issues relating to the morality, feasibility, and desirability of Western, especially American, intervention in foreign civil conflicts. As a volume with important lessons for our own time, *Stillborn Crusade* will be of interest to historians, political scientists, and foreign policy analysts.”

In *Harper’s Monthly Magazine* in the February, 1920 issue [the month Sun Myung Moon was born] had a very good article by William Thayer who gives good advice of the evil of Lenin and that America should stop it. He writes, “The Bolshevik leaders, from the moment they got control in Russia, have been actuated by the most frightful, selfish motives only. They are, indeed, the final embodiment of selfishness. They proclaim as an ideal that they alone and the class which they rule shall exist in the world, and that, therefore, all other classes shall be exterminated. They have not only preached this doctrine, but they have practiced it,

murdering without mercy tens of thousands of innocent persons, whose only crime it was that they were not proletarians. On the outskirts of the Russian cities and towns, when the snow melted last spring, the open spaces were loaded with long rows of corpses, men, women, and children, shot down during the autumn and left there by the Bolshevist murderers to be buried by the snow. The ferocity of the French Revolutionists during the Reign of Terror was mild compared with that of these Russian fiends, and the total number of French who were guillotined, or otherwise massacred under Robespierre or Saint-Just, was not a hundredth part of the victims of the Russian Terror.”

“They would throw over what men in many lands throughout the ages have regarded as ideals, because they have no ideal except their own material gratification. At one of the first places where they seized control the newspapers reported that they held a great mass-meeting, at which, unanimously and amid immense enthusiasm, a resolution was adopted to abolish God. Now God, however He be specially defined in different creeds, everywhere stands for the sum of men’s conceptions of Good; quite logically, therefore, the Bolshevists, having no conception of Good, thought it a proof of their power to abolish God — that is., human aspiration toward, and belief in, Good. Had they known history, had they observed individuals on fire with the passion for the good, they would have recognized that the votes of all the evil persons in the world could never abolish it. For the Bolshevists this act was mere bravado, which surely gave the measure of their insanity.”

In the book, *Utopia in Power*, we read that the leaders of the White Army wrote their “Objectives”: “On December 4, 1918, the constitution of the Volunteer Army was published. It recognized the laws in effect on Russian territory before October, 25, 1917; that is, it recognized the February revolution, and it guaranteed freedom of religion, the press, and assembly and the inviolability of private property. On November 18, 1918, Admiral Kolchak declared in his first appeal to the population that his main aim was ‘the creation of an effective army, the defeat of bolshevism, and the establishment of law and order so that people can freely choose the form of government they desire and put into effect the great ideas of liberty that are now being proclaimed throughout the world.’”

When WWI ended in November, 1918, Kolchak and other anti-Bolsheviks formed their White Army. The allies sided with Kolchak but they never supported fully and they were ever united and committed in fighting Lenin. There were many different armies from different nations at that time. There were tens of thousands of Japanese soldiers, 7,500 Americans, many Canadians, Italians, French, British and Czech. Lenin was united and determined and overcame all of the forces against him because they were weak from their disunity. Also Lenin was absolutely cruel and effective with propaganda: “This mixture of utopian promises and ruthless mass terror produced an explosive compound enabling the Bolshevik party to blast its ways to victory in the civil war. A crucial factor in this process was the presence of a leader who knew how much of each component to put into the mix, depending on the needs of the moment.

Some of the leaders in Russia tried their best to teach President Wilson, the Congress, and the American people how important it was to fight Lenin. Books on this event go into detail on all the communications they made trying to influence public opinion especially Wilson and the Congress. In the end the American government and the American people did not do what God wanted them to do. Even though everyone was war weary America was supposed to rise to the occasion and fight an even more deadly enemy. America in the 20th century has consistently failed to measure up to its responsibility as God’s champion – superpower. It just breaks your heart to read how passionately the few voices for God were.

In the book *Intervention At Archangel*, the author gives much of the history of how some of these voices spoke out against the diabolical enemy the Russian people were facing. This is an example of one of those voices: “DeWitt Clinton Poole, the American charge d’affaires at Archangel, who had spent almost a year in Moscow as the senior American representative there and who was well able (through daily contact with the Soviet leaders as well as through observation on two extensive trips in Soviet-help territory) to form his opinion on the nature of Bolshevism, expressed his indignation at the Prinkipo proposal and his support of the anti-Bolshevik cause in an eloquent telegram in which he said in part:”

“I have given all there is in me to reveal, and possibly thereby slightly to abate, the utter wickedness of much the Bolsheviks have done and are still doing, in the thought that I might be contributing in some slight way to better the world’s affairs. Knowing as I do, possibly better than any other American, the complete unmorality of the Bolshevik leaders — though the aspirations of a few be sincere — and the demoralization which their cynicism and cruelty work upon those whom they lead, I can not in honesty or self-respect do other than protest against any course of action which does not take unmistakable account of these facts. . . . Affairs at Archangel are critical.”

Leonid Strakhovsky wrote another book called, *American Opinion About Russia 1917-1920*. He writes that America is too isolationistic. George Washington was wrong when he said that America should not be so involved internationally. The founding fathers were not perfect. He goes into detail showing the course of public opinion towards the Russian Civil War. One of the most outspoken newspapers who had constant editorials speaking strongly for US intervention to help Kolchak was the *New York Times*. For example they wrote once, “We do assert that there is one single, simple, utterly uncomplex fact in it. That is the fact that if we let Russia go the way she is headed, the world is doomed. On the salvation of Russia, whether she likes it or not, depends the salvation of all of us.” The *Times* lashed out at Wilson for being wishy-washy and not giving clear direction to fight. The troops in north Russia were confused as they fought a bitter war with the Red Army. In the end it became like Vietnam where parents started visiting Congressman who in turn denounced our involvement. Eventually Satan was able to get America out as he had done with the Vietnam War.

The *Times* for example would say such strong things as, “Lenin and his colleagues have said that Bolshevism cannot live in Russia alone, have said it so often that even our Government so hard of hearing ought to have caught his meaning by this time. To succeed anywhere Bolshevism must prevail everywhere.”

The New York Tribune, “Peace will be unstable while the cancer of organized Bolshevism remains.” All this while America’s young men were going through hell. One book wrote that it had “bottomless swamps and clouds of mosquitoes in the summer.

During the winter months homesickness and melancholia were induced by the short days and temperatures as low as 53 below zero. The food ration, consisting primarily of black tea, hardtack, and canned willy (corned beef), also left much to be desired.”

Saturday Evening Post Article

In the Feb 21, 1920 (four days before Sun Myung Moon was born) issue of *The Saturday Evening Post*, a woman wrote an article about the situation in Archangel. She writes some moving passages trying to touch America’s heart and will to help Admiral Kolchak’s armed forces and the Russian people. Her husband was Russian and went back to do what he could to help. He got an interview with Kolchak and his wife in America (who was also a Russian and now living in America) wrote what her husband had told her about the desperate situation in Russia.

She writes, “The interview with Kolchak made a great impression on my husband. He was finishing his coffee, looking out of the window, and the admiral sat my husband down opposite him. He was uncommonly nice to one who he felt would be understanding, both of his traditions, habits and life. He complained of the Allies’ indecision, also of the Bolshevik armies, who were fighting with extra punch just then.”

“Kolchak said he had wished to appeal to America; that by his clamorings he had hoped to bring help in material forms at least — food, clothes, medicines, ammunition and arms.”

“It will help the Americans themselves, to aid us, for Bolshevism is the world’s enemy, and especially against a democracy such as the American Government is. The necessity of the civilized world’s hanging together, as against red doctrines, is obvious.”

“Kolchak soon had another caller come for orders, and my husband had time to look about. Kolchak lives in a tiny house, quite unpretentious in its arrangements, and only the two sentinels at the door mark it or suggest its rank. The supreme commander had no visible servants besides his striker, who waited on him without the least ceremony or formality. No where a sign of luxury.”

“Personally he gives an impression of enormous strength, as one meets him or as he sits talking at his desk, leaning forward slightly in his intensity. The rather large square head, face and shoulders impress one with his complete reliability. The eyes and hands are remarkably fine. Impulsive, quick in manner and articulation, he can be very silent too; and is so while listening most attentively. He has great magnetism, all the qualities and defects of a man who is very big — honest, loyal, patriotic, with not the least desire to save himself from trouble, danger or responsibility. Always ready to die, and asking nothing but to go on fighting Bolsheviki until the end of either his own life or theirs. It is his one ambition and policy.”

“He was so faithful and so patient in the face of far-away allies, who now and then revived his hopes by a promise flung across the seas. Always this was followed by long silence and no action whatever, while Kolchak, between the devil of Bolshevism on the one hand and the deep sea of rising discouragement and misery about him on the other, fought intrigues and poverty, famine and propaganda, reactionary and radical groups; hoping against hope for recognition and relief from without and for calm about him. Recognition by his allies would have meant a new strength to fight the contradictory elements at home; relief would have minimized the sufferings of the needy refugees and population, stamped out illness and dismal misery, aiding the general morale, giving him arguments to quiet all the complaints.”

“But nothing came — save smooth words from missions sent to investigate.”

A British officer at Archangel wrote the following to the author saying, “... disease is rife and there are no medicines. The great heart-rendering cry is, Oh, for some warm clothing! For soldiers — warm underclothes and shirts and socks. For women — outer garments, underclothes, if fact, everything; children’s too, anything to warm their freezing bodies. Thousands of lives depend on these things, so please do what you can for the sake of humanity. No other form of propaganda can do so much for the prestige of civilization as this. Wool, flannel — any materials sent can be made up in our workroom. We will have the women make up garments, sewing or knitting. It would do your heart good to see how grateful these Russians can be, and are, for what has been

done. Russia moans and cries out to the world. She is a living body, and her tortures cannot be looked upon in cold blood as extraordinary. Never before has the world witnessed such an experience in social evolution. Russia is living, and every pore in her body is shedding blood.”

Sadly, hundreds of young American men died an agonizing death. In late 1919, Wilson pulled them out against the pleadings of all the generals there. Kolchak was captured by the Red Army. He was taken to the river Ushakovka on February 7, 1920 to be executed. He kept his dignity. They shot him and pushed through a hole in the ice to disappear forever.

On February 21, 1920 at 1:00 pm the 154th Red Infantry Regiment entered Archangel. Lenin had won. Satan had won. Three days later Sun Myung Moon was born — the greatest anti-communist in the 20th century.

CHAPTER FIVE

MODESTY

The year 1920 is a pivotal year when evil overcame good in a dramatic way. In my book *Practical Plan for World Peace: Unificationism—The Teachings of Sun Myung Moon* I have 10 core values that the founding fathers of America would not have any trouble with. All ten of my values relate to sexuality in some way. They ultimately deal with what is masculine and what is feminine. What are the roles and responsibilities of men and women.

One of the most dramatic things Satan did was to glorify nudity. His campaign against modesty has been extremely successful. It has been a slippery slope since 1920 when women started to show skin. Before 1920 you will find it very difficult to see pictures of women that show their legs. For thousands of years mankind did not show skin. After 1920 the dresses went up and the civilization went down. The twentieth century was a sexual revolution that has produced the greatest nightmare the world has ever seen.

I write extensively on modesty in my book *Dress Code for Witnessing*. The 1920s began with modesty and ended with the flappers who raised their dresses and cut their hair short. This is the opposite of the Bible. It is the opposite of Judeo-Christian values. Now we have an epidemic of men addicted to porn. There are thousands of porn shops within walking distance of every man and there are thousands of videos of naked women. Hollywood bought into this and academy award winning actresses have exposed their breasts.

By the time the Messiah came to America to live in 1971 America was in the middle of a raging feminist/socialist led sexual revolution to destroy the family. This is why it is so difficult for anyone to accept the Messiah who comes with a message of sexual purity. He dresses modestly and even many of his followers do not. They parade around in shorts and tight tops like every other dupe

of Satan in the Sodom and Gomorrah America and the world has become.

CHAPTER SIX

TELEVISION

Philo Farnsworth invented television in 1920. It is an amazing story about a 14-year-old farm boy in Idaho who obviously had little education. Spirit world gave him the vision. Like Sun Myung Moon he was teenager when he received his vision. He was uneducated and from a remote place that absolutely nobody would think that one of the greatest inventions in history would come from.

We teach in the *Divine Principle* that television and all the amazing discoveries in science have happened in the 20th century so the truths given by Sun Myung Moon would be heard the world over. Everyone could see him on television and computer screens.

CHAPTER SEVEN

WOMEN'S SUFFRAGE

The 1920s were taken by Satan who introduced the vote in 1920 which destroyed masculinity and femininity. He inspired D.H. Lawrence to write *Women in Love*. Fitzgerald and Hemingway were the Lost Generation who inspired premarital sex in their best-sellers. Everything was so bad that America had an economic crash in 1929 caused partly because Satan got everyone to give up on the virtue of saving and get things by loans.

The most damaging event in the twentieth century to destroy the family and nations was women getting the vote in America in 1920. I write extensively about this tragedy that destroyed patriarchy and therefore destroyed chivalry in my book *Patriarchy*. The core ideology of Satan is socialist/feminism or feminism/socialism. They go hand in hand. The classic books for feminism are by Marx and Stanton. Karl Marx and Friedrich Engels wrote the most famous book on feminism titled *The Communist Manifesto* in 1848 and Elizabeth Cady Stanton wrote the *Declaration of Sentiments* in 1848. In 1920, 72 years after Marx and Stanton's writings were published, the Messiah was born in Korea. In 1992, 72 years later, the Messiah proclaimed himself the Messiah.

1848-1920 = 72 years

1920-1992 = 72 years

America went downhill fast when women got the vote because men listened to women and created our welfare state.

The distinguished writer John Lott wrote a paper titled, "How Dramatically Did Women's Suffrage Change the Size and Scope

of Government?” published in the September, 1998 issue of the *Journal of Political Economy*. He proves that America went dramatically downhill because women got the vote. America went from having a limited government that the founding fathers of America envisioned to being a big government, welfare state. He begins by saying:

This paper examines the growth of government during this century as a result of giving women the right to vote. Using cross-sectional time-series data for 1870 to 1940, we examine state government expenditures and revenue as well as voting by U.S. House and Senate state delegations and the passage of a wide range of different state laws. Suffrage coincided with immediate increases in state government expenditures and revenue and more liberal voting patterns for federal representatives, and these effects continued growing over time as more women took advantage of the franchise. Contrary to many recent suggestions, the gender gap is not something that has arisen since the 1970s, and it helps explain why American government started growing when it did.

John Lott wrote about the decline of America into socialism when women got the vote in his book *Freedomomics: Why the Free Market Works and Other Half-Baked Theories Don't*.

One person wrote on the web:

John Lott has demonstrated a strong correlative link between women's suffrage and increased per capita state expenditures. The average increase in voter turnouts of 26 and 33 percent that occurred 25 and 45 years after the enactment of women's suffrage in a US state mirror the 24 and 31 percent increases in state spending over the same periods of time. He also concluded: "The two consistent results were: allowing female suffrage resulted in a more liberal tilt in congressional voting for both houses, and the extent of that shift was mirrored by the increase in turnout due to female suffrage. The effects are quite large."

Lott begins by giving the following two quotes:

It is not really surprising that this welfare state should breed a politics not of “justice” or “fairness” but of “compassion,” which contemporary liberalism has elevated into the most important civic virtue. Women tend to be more sentimental, more risk-averse, and less competitive than men—yes, it’s Mars vs. Venus—and therefore are less inclined to be appreciative of free-market economics, in which there are losers as well as winners. College-educated women—the kind who attend Democratic conventions—are also more “permissive” and less “judgmental” on such issues as homosexuality, capital punishment, even pornography. (Irving Kristol, “The Feminization of the Democrats,” *The Wall Street Journal* (September 9, 1996)

Citing marriage as “a very important financial divider,” the American Enterprise Institute’s Doug Besharov suggests more married women did not vote for Dole because of a widespread sense of societal insecurity: “It is not that they distrust their husband, but they have seen divorce all around them and know they could be next.” The Polling Company’s Kellyanne Fitzpatrick is categorical: “Women see government as their insurance.” (Perhaps significantly, of the 24 million individuals working in government and in semi-governmental non-profit jobs, 14 million—58 percent—are women.) (*The Richmond Times Dispatch*, December 5, 1996)

Lott says: “For decades we have known that women vote differently than men. In the presidential elections from 1980 to 1996 the gender gap—the difference between the way men voted and the way women did—was: 14 points in 1980, 16 in 1984, 15 in 1988, 5 in 1992, and 17 in 1996 (Langer, November 8, 1996). According to Voter News Service election day exit polls, if men alone could have voted in the 1996 presidential election, Robert Dole would have been elected president by carrying 31 states.” He says that, “in the United States, with expenditures remained remarkably constant until the 1920’s.”

Lott writes:

We propose that giving women the right to vote changed the size of government. We examine several indicators of the size and scope of government, from state government expenditures and revenues to voting index scores for Federal House and Senate members from 1870 to 1940.

Conclusion

Giving women the right to vote dramatically changed American politics from the very beginning. Despite claims to the contrary, the gender gap is not something that has arisen since the 1970s. Suffrage coincided with immediate dramatic increases in state government expenditures and revenue, and these effects continued growing as more women took advantage of franchise. Similar changes occurred at the federal level as female suffrage led to more liberal voting records for the state's two Congressional delegations. In the Senate, suffrage changed voting behavior by an amount equal to almost 20 percent of the difference between Republican and Democrat senators. Suffrage also coincided with changes in the probability that prohibition would be enacted and changes in divorce laws.

Lott quotes one paragraph from Irving Kristol's article on how the welfare state is driven by feminism. Here is the rest of what he said:

Social issues and the culture wars that rage around them are often relegated to a position of secondary importance behind economic matters in political campaigns. As the culture wars have gained in intensity and prominence, however, social and economic issues have become intertwined, signaling a major shift not only in American politics, but also in American society.

Though both the media and the public were bored by the Republican and Democratic conventions, these were nevertheless among the more significant conventions in

our political history. They gave signs of major changes now under way in the parties, a kind of slide into what, for want of a better term, we may call postmodern politics. As would be expected, the change is less obvious in the case of the Republican Party—it is, after all, our conservative party. But it was there. In the case of the Democratic Party, the change has already achieved a visible momentum.

This change can be roughly summarized as follows: The traditional attitude of both parties toward the welfare state has now been infused with contrasting cultural agendas. The economics of the welfare state is no longer a simple matter of arguments about balancing receipts and expenditures—though many conservatives still see it that way. The economics is now being integrated into the culture wars we are living through, so the issue of what kind of welfare state we shall have is now but an aspect of a profound division over what kind of country we are, and what kind of people we are, and what we mean by the “American way of life.”

Outside the Mainstream

Unsurprisingly, the Republican Party is not only resistant to such thoughts—it positively distrusts them. Republican eyes go blank at the very mention of “culture.” The party’s historic intimacy with the business community has led it to respect economists but to be suspicious of “intellectuals.” The party’s establishment has nothing against religion so long as it doesn’t interfere with golf on Sundays, and it regards those who take religion seriously, who talk earnestly about “values” and “virtues,” as “outside the mainstream.” Nevertheless, 20 percent of the delegates to the Republican convention described themselves as Christian conservatives—that is to say, they see their religious beliefs as telling them something important about the way we should conduct our lives. They know that there is a “culture war” going on because of the frustrations—even the constant abuse—they experience.

And they are the most dynamic force within the Republican Party.

At the 1992 Republican convention, Pat Buchanan asserted that there was a “culture war” going on in the United States, and for this he was excoriated, his speech being denounced as “inflammatory” and “extremist.” The Republican establishment quickly distanced itself from such distracting belligerency, and worked to retain the traditional conservative focus on economics and foreign policy. In 1996, this establishment was well prepared to stay on track, and the proceedings slithered along smoothly as the convention happily focused on the familiar issue of taxes.

Democratic Culture Wars

In contrast, this last Democratic convention was in effect a “culture wars” rally, though the organizers were careful to spin out much empty rhetoric about “family values,” without going into specifics. This irritated the media, which finds it almost impossible to think that “family values,” whatever they are, have anything to do with politics. At the same time, most of the journalists and commentators did have preconceptions as to what American politics is really about. They knew that a “newly energized labor movement,” represented at the convention, signaled a revival of the old liberal, now renamed “progressive,” coalition, a topic they have been writing about for years. What they preferred not to know is that only about 12 percent of American workers belong to unions today, and that at least half of these are white-collar workers who are employees of government (at all levels). What kind of labor movement is this? The majority of union delegates to the Democratic convention would describe themselves as “professionals.”

Nor was it mentioned even in passing that 50 percent of the Democratic delegates were women, had to be women, by virtue of an affirmative action, sexist quota. Why such a quota? No one asked, even though there

seemed to be no evident political difference whatsoever between those women and their male counterparts. It is too bad the question was not raised because it might have alerted an inquiring mind to the deeper meaning of this self-imposed quota. It pointed to a major transformation of the Democratic Party. Specifically, it pointed to the feminization of the party—not only in the delegate count, which is of no great significance, but in the ethos that pervades the party, and in the policies that naturally flow from this ethos.

As Steven Stark recently wrote in the *Atlantic Monthly*: “Although many media accounts still give the impression that the [gender] gap [between the parties] is greatest on women’s issues’ such as abortion and an Equal Rights Amendment, men and women do not differ much on these issues. Rather, the gulf today tends to be on issues involving the existence and expansion of the welfare state.”

The American welfare state has had a feminine coloration from the very beginning, Mr. Stark points out. In Europe, the welfare state was created by trade unionists and socialists for the benefit of working people. In the United States, our welfare state was shaped, in large part, by the child welfare establishment—an establishment that provided “suitable” careers for women at a time when such careers were few, and devised appropriate policies that were women-oriented. (Various left-wing historians have made the same point, approvingly.) The result was a welfare state for dependent women and children and for the burgeoning “helping professions” that attend them.

It is not really surprising that this welfare state should breed a politics, not of “justice” or “fairness” but of “compassion,” which contemporary liberalism has elevated into the most important civic virtue. Women tend to be more sentimental, more risk-averse, and less competitive than men—yes it’s Mars vs. Venus—and therefore are less inclined to be appreciative of free-market economics, where there are losers as well as

winners. College-educated women—the kind who attend Democratic conventions—are also more “permissive” and less “judgmental” on such issues as homosexuality, capital punishment, even pornography.

PC Redefined

This helps explain the amazing degree to which the Democratic convention was bathed in a pre-political pathos involving what journalists would once have called “sob stories” or “heartbreakers”—terms that contemporary liberalism has made politically incorrect. Some political commentators, even some liberal commentators, were vexed at such made-for-TV soap opera, and wanted to know where the political agenda was. Well, they were looking at it, but didn’t realize it. The message was: If terrible things happen to innocent people, government—and only the federal government, at that—is morally obliged to come to their rescue. Forget prayer, forget stoicism; hope is incarnated in the welfare state.

So powerful is this theme in our culture today, that even the Republican convention had to make some gestures in this direction. But everyone understood that this was little more than copycat opportunism, while politicized compassion constitutes the very heart and soul of the Democratic Party.

This passion for compassion was so strong that it moved the Democratic delegates to ignore resolutely the issue of illegitimacy. The issue simply wasn’t mentioned, even though illegitimacy—especially among teenage girls—and its sociopathic consequences are at the center of public insistence on the need for welfare reform. Both President Clinton and the convention refused to recognize this fact, even though Mr. Clinton had just signed a welfare reform bill. On welfare, the Democrats are, and will remain, in a state of denial. We should take seriously the hints from the White House to the effect that the president will gut the very welfare reform he

just signed by manipulating the regulatory requirements. He will most certainly do it, after the election.

What Kind of Family?

It goes beyond this, however. We know that married women, and especially married women with children, tend to be much more conservative than single women. So when Democrats talk about the family, they never—but never—say anything that might suggest a household consisting of a mother, a father, and children. Assertions to the effect that “we are all one family” are a rather transparent rhetorical effort to delegitimize the traditional family as being the family, from which all other households are deviants, to a mild or radical degree.

The current breakup experienced by the American family is having a profound effect on American politics, as well as on American society. One can go further and say that the social problems we are confronting, problems either created or exacerbated by our welfare state, are making the welfare state a cultural issue as well as an economic one. The Christian right understands this, as does the secularist left. The “culture wars” are no political sideshow. Today, and in the years ahead, they will be energizing and defining all the controversies that revolve around the welfare state.

One person wrote on the web, “The Nineteenth Amendment caused government spending to skyrocket. Professor John Lott of the Law School University of Chicago proved statistically that it was women’s suffrage, and nothing else, which caused this unbridled government growth. Spending too much for government destroyed private property rights, plunged the US into huge debts and destroyed personal savings.”

Satan was highly successful in being the “ruler of the world” in the twentieth century by creating the ruling ideology of socialist/feminism. This is why the twentieth century was the bloodiest century in history. Father comes with a diametrically

opposed ideology to Satan. He comes with the traditionalist/capitalist ideology.

In *The Road to Serfdom* F.A. Hayek wrote:

Planning and Power

Many socialists have the tragic illusion that by depriving private individuals of the power they possess in an individualist system, and transferring this power to society, they thereby extinguish power. What they overlook is that, by concentrating power so that it can be used in the service of a single plan, it is not merely transformed but infinitely heightened. By uniting in the hands of some single body power formerly exercised independently by many, an amount of power is created infinitely greater than any that existed before, so much more far-reaching as almost to be different in kind. It is entirely fallacious to argue that the great power exercised by a central planning board would be “no greater than the power collectively exercised by private boards of directors.” There is, in a competitive society, nobody who can exercise even a fraction of the power which a socialist planning board would possess. To decentralize power is to reduce the absolute amount of power, and the competitive system is the only system designed to minimize the power exercised by man over man. Who can seriously doubt that the power which a millionaire, who may be my employer, has over me is very much less than that which the smallest bureaucrat possesses who wields the coercive power of the state and on whose discretion it depends how I am allowed to live and work?

INDIVIDUALISM, in contrast to socialism and all other forms of totalitarianism, is based on the respect of Christianity for the individual man and the belief that it is desirable that men should be free to develop their own individual gifts and talents. This philosophy, first fully developed during the Renaissance, grew and spread into what we know as Western civilization. The general direction of social development was one of freeing the

individual from the ties which bound him in feudal society.

No sensible person should have doubted that the economic principles of the 19th century-were only a beginning — that there were immense possibilities of advancement on the lines on which we had moved. But according to the views now dominant, the question is no longer how we can make the best use of the spontaneous forces found in a free society. We have in effect undertaken to dispense with these forces and to replace them by collective and “conscious” direction.

CHAPTER EIGHT

The Second Coming

William Butler Yeats was one of the greatest poets of the 20th century. He and his wife were very interested in things spiritual. He published one of the most famous poems of the 20th century, *The Second Coming*, in 1920. There is no coincidence that he published this in the same year that Sun Myung Moon was born. Father Moon is the Second Coming of Christ. Spirit world was working to prepare mankind for the new messiah.

The Second Coming

Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the center cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction; the worst
Are full of passionate intensity.

Surely some revelation is at hand;
Surely the Second Coming is at hand;
The Second Coming! Hardly are those words out
When a vast image out of Spiritus Mundi
Troubles my sight: somewhere in the sands of the desert
A shape with lion body and the head of a man,
A gaze blank and pitiless as the sun,
Is moving its slow thighs, while all about it
Reel shadows of the indignant desert birds.

The darkness drops again; but now I know
That twenty centuries of stony sleep
Were vexed to nightmare by a rocking cradle,
And what rough beast, its hour come round at last,
Slouches toward Bethlehem to be born?

Mrs. Hammond writes about how difficult it is for men:

Slacks appeared on the fashion runways of Paris in 1920 [The year the Messiah was born]. The next year, Pope Benedict XV expressed his shock that women would embrace the current fashion trends and styles of dancing. He wrote, “. . . one cannot sufficiently deplore the blindness of so many women of every age and condition; made foolish by desire to please, they do not see to what a degree the indecency of their clothing shocks every honest man, and offends God. Most of them would formerly have blushed for those toilettes [outfits] as for a grave fault against Christian modesty; now it does not suffice for them to exhibit them on the public thoroughfares; they do not fear to cross the threshold of the churches...”

In the 1920's, women's clothing styles were taking on a radical and revolutionary new look. For the first time in history, women of refinement were seen wearing sleeves above the elbow and hemlines that crawled up to the knee. In 1928 Pope Pius XI wrote, “There is a sad forgetfulness of Christian modesty, especially in the life and dress of women.”

Do parents realize that “ladies of the night” wouldn't wear on street corners in the 1950's what some girls wear to the mall these days? Pope Pius XII recognized that women are the moral fiber of society, and he knew that the culture would implode if modesty were not put into practice. “Society reveals what it is by the clothes it wears,” Pius XII said in 1954. “An unworthy, indecent mode of dress has prevailed” without any distinction of place, “on beaches, in country resorts, on the streets, etc. Vice necessarily follows upon public nudity.”

Larry Burkett is one of America's most famous Christian financial advisers. He writes:

Prior to the 1920s, Americans were characterized as frugal, self-reliant people who had a strong faith in God. Debt was certainly not unknown, but it would have been unusual for the average American to borrow for anything other than the purchase of a home, and even that loan was for no more than seven years or less.

Having a debt-free home should be one of your primary financial goals. If you're like most homeowners, you probably did a double take when you read this principle. After all, the common wisdom is that it's always best to have a mortgage on your home so that you can take advantage of interest write-offs on your tax returns.

But I take issue with this common advice. In the first place, it's relatively recent common advice. As mentioned earlier, during the 1920s nearly everybody in the United States owned his home debt free. But today, nearly everyone leases a home with a mortgage attached. In other words, we've shifted from a principle of outright home ownership to a principle of home leasing through indebtedness. Not only has this trend placed the average American family in peril of losing its home, but it has also driven the cost of homes out of the range of the average family's income. Any sizable financial crisis will find most families unable to make their house payments.

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